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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXI. JUNE, 1916 No. 6

On the day of this writing, May first, one hundred years ago, came into the world a little girl to whom her parents gave the name of "Fidelia." We know not what led to the choice of this unusual name but it was indeed prophetic of the fidelity with which Miss Fiske worked for Persia. In Urumia the name of Fiske Seminary still keeps her memory green, and throughout Western Persia her vital influence will never be forgotten.

The name of Newton is one of those which in missionary annals speak not of an individual but of a dynasty. Son of a missionary, father of missionaries, the Rev. Dr. C. B. Newton passed on to the higher service in April at Jullundur. His father and mother founded the Punjab Mission and in India he himself worked for nearly half a century. It was under his leadership that the work among the low castes was initiated. After filling many important posts he felt it no degradation to lay them all aside and for a long time to devote himself exclusively to this fruitful field. It was said of Dr. Newton that he "had a perfect command of the vernacular and a brother's understanding of the hearts of the people."

One of many striking features of Philadelphia's great Biennial gathering was the noticeably large number of the younger women. As one looked over the vast throng that packed the Opera House to the roof on Wednesday evening to hear Mr. Speer speak and to see the missionary pageant, one saw many fresh young faces. The young women were not only participating in the pageant and acting as ushers, they were also doing responsible work on programs, arranging and selling literature, conducting conferences. And with the alert perception and ready memory of youth they were joyously acquiring a broad outlook and an intellectual and spiritual stimulus that will count incalculably to their lives and to the mission work. One dear girl, not long out of college, who came a long journey at her own expense to be a delegate, said that she was so happy in being there that every morning as she started out she found herself singing!

At New York's annual meeting the Student Secretary said that twelve thousand Presbyterian girls graduate every year from colleges, normal and high schools. They can not be expected to hunt out mission work for themselves and she begged the women to have work ready for them; to use the new wine even if not as ripe and smooth as the old; to find their point of view; to meet them more than half-way—above all to meet them *right away!* The Y. W. C. A., the social settlement, the philanthropic organizations want their young activity and enthusiasm, not some day but *today!*

With the retirement of three such presidents as Mrs. Prentice of the New York, Mrs. Berry of the Northwest and Mrs. Milligan of the North Pacific Boards there comes a keen sense of loss and change. Such services as theirs are not easily replaced. But the opening of leadership develops all the possibilities of the more subordinate workers, the lieutenants must become captains and the captains generals, each in her turn. Miss Alice Davison, Mrs. Oliver R Williamson, Mrs. John W. Goss, these are not tyros but women well equipped by experience and natural qualifications to lead the ever-increasing host of Presbyterian women in the Holy War of the Son of God.

When the Rev. Dr. and Mrs. Geo. S. McCune of Chosen were last in this country they brought with them as a helper in the care of their children a Korean girl, Miss Kwi Il Kaung, who was engaged to be married to a Korean young

man in California. Dr. McCune spoke of the earnest Christian character of this young woman and of her systematic observance through the long journey of her periods of Bible study. When she reached California she was welcomed by her *fiancé*, but after the reunion was deeply disappointed to find that his Christian character, instead of progressing in America, had retrograded. He had grown indifferent to religion, had broken his promise to her to study the Bible regularly, and was entirely preoccupied with worldly ambition. After much thought and prayer Miss Kaung decided that their aims had so diverged that they were no longer congenial and could not hope to be happy together. So she broke her engagement and returned with her friends to her native land. Is not this little story an argument for Christian work among Orientals in the United States?

ONCE in a while it seems wise to speak of the policy of WOMAN'S WORK about obtaining articles from our missionaries. Sometimes one of these says, "I didn't write because no one asked me to do so." Scarcely ever do we ask a missionary in active service on the field to write an article. We expect them to do this voluntarily. Such a request would have to be sent a long time in advance of the issue for which the material was wanted. Months ahead it would be impossible for us so far away to know just who would be the right one to ask. We should run the risk of being the last straw on the heavy burden of some overloaded back. We might hit upon the worker who can do everything in the way of activity but just can not write about it—or even about what someone else is doing. Sometimes in a letter from a missionary we read about how she feels when a request comes to her for a special communication for a special date, and we do not want to be responsible for arousing such feelings! From the complaints of the non-arrival of the magazine for months past which come to us by every mail from India, China, Siam, Chosen, and other countries, it seems as if few of our missionaries see what WOMAN'S WORK says on any subject. But if by chance any of them do happen to see this paragraph, we hope they will take it as a cordial invitation to them, individually and collectively, to keep their own magazine in their memories; to read themselves what other workers are doing and to keep their colleagues at home and abroad informed about what is going on in their own stations. If a thing interests you it will interest others. Tell about it. Send a picture of it if you can. Don't wait for time or material for a long article, just write as much as the subject is worth. To appear in the issue devoted to the particular country where you are working the material must reach us not later than six weeks before that month, earlier even than that is better for the early article catches the space! And if what you write does not appear when you expect it to, just watch for it later, it is sure to fit in somewhere and sometime. We want it to be, not written to order and in a moment of desperation because you hate to refuse, but fresh and spontaneous and "hot off the griddle."

AFTER thirty-five years of helpful ministration to the Japanese on the Pacific Coast it was most appropriate that Dr. E. A. Sturge should have been chosen to represent them at the Coronation of the Emperor of Japan. At the request of the California Japanese pastors Dr. Sturge was granted a six-months' leave of absence by the Board and carried from the Japanese in this country to their Emperor greetings and a copy of the Word of God.

THERE is not space to go through the complete analyzation of the year's figures presented in the Assembly's Board's annual statement. Copies of this statement may be obtained by those interested, so we give only a few totals. Total receipts: $2,024,527.06. Decrease from last year: $27,220.69. From Women's Boards and Young People's Societies: $559,016.03. Decrease from last year: $57,510.52. About half of last year's deficit still remains, amounting to $51,302.10.

FOR THE FIRST TIME

Everything that is done at all has to be done somewhere for the first time. In all its history Woman's Work has never asked its readers' attention to efforts to advance its own circulation. We have always been too crowded with interesting information about our high theme, "the work of Presbyterian women in foreign missions," to spare space to such appeals. But now we are inaugurating a subscription campaign "for the first time." We are asking every reader of the magazine to co-operate with us by securing at least one new subscriber before the last day of February, 1917, the end of our year. Enroll yourself as an ally in the Woman's Work-Get-One-Campaign!

In order to let our public see what arguments they can use in this direction we plan to publish a series of brief, strong advertisements. These will appear in successive numbers, beginning with October. Each one will occupy about the space of this announcement. We aim to have them written by our readers, those who are really acquainted with the magazine. This will serve the double purpose of presenting convincing arguments for subscribing, and also of showing the Editor what our readers consider our strong points, and our weak ones.

To stimulate response to our need of these telling advertisements we offer two prizes, as follows:

1. A prize of ten dollars for the advertisement, containing not more than three hundred words, judged to be the best.

2. A prize of five dollars for the advertisement judged to be the second best.

We reserve the right to print all advertisements considered suitable. The judges to be the Chairman of the Committee and the Editor. Competition begins at once. Announcement of prizes in March, 1917. Send manuscript at any time, addressed,

Prize Contest, Woman's Work, 156 Fifth Avenue, New York.

WHO'S WHO IN JUNE NUMBER

Miss Irene Louise Hunter, in *Welcoming the Foreigner*, gives us an up-to-the-minute impression of how the young Korean is adapting himself to his American environment. Miss Hunter is the daughter of a Presbyterian minister on the Pacific Coast.

Our readers will remember several lively accounts, which have appeared in successive Siam numbers of the magazine, of the personal experiences of "Mrs. Missionary." These have been written by Mrs. C. H. Crooks of Lampang, the wife of Dr. Crooks of the Van Santvoord Hospital, and herself active in teaching and evangelizing. In sending us another chapter of her varied experience, Mrs. Crooks promised that a picture would follow shortly. There was no paper in town on which to print the picture so when it came it was too late for May number. We give the story therefore in June.

One year ago the American Bible Society lost one of its most valued workers by the death of Mrs. Frances S. Hamilton. Mrs. Hamilton was the only woman ever in charge of one of the Society's agencies and for ten years had managed the peculiarly difficult field in Mexico with an intensity of devotion that made her work uniquely successful. At the request of a friend we reprint some lines, *The Quiet Heart*, written by Mrs. Hamilton and found in her handbag after her death. It is especially appropriate to use these at the season of the Society's centenary.

Our readers need no introduction to Miss Florence E. Smith of Valparaiso, Chile, missionary for thirteen years to South American women, traveler, preacher, social worker, speaker, writer. Miss Smith was one of the notable personalities of the Latin America Congress. In a personal letter to the Editor, written before she went to Panama, Miss Smith gives a vivid picture of an almost unknown community which we are sure our readers will want to share.

From her intimate acquaintance with the learners of Chosen at the Union Christian College and Academy in Pyeng Yang, Mrs. C. F. Bernheisel is well qualified to give an interesting sidelight on their progress and interest in music.

For more than thirty years Dr. and Mrs. E. A. Sturge have been identified with efforts to help the Japanese on the Pacific Coast. Dr. Sturge superintends four organized churches besides general mission work. Mrs. Sturge gives us a glimpse of some of the Americanized Japanese women.

We are glad to give space to the memorial written by the Rev. Otto Braskamp of Tengchou in loving recollection of Miss Mary A. Snodgrass. In Woman's Work for January, 1914, our readers may find a

picture of Miss Snodgrass as she sat among the offerings sent her by Chinese friends in honor of her birthday.

THINGS seem very vivid to the alert new missionary. So MRS. MILTON STRAHLER, who went to India in 1913, gives with a fresh and graphic touch her impressions of the lot of women there.

THE REV. S. G. INMAN has had much of the administrative charge of the Panama Congress. Our readers will remember that for our issue of November, 1915, he prepared an article outlining the plans and purpose of the Congress. His article in this number is on the steps taken at the first of the subsequent Regional Conferences.

Korean Presbyterians; the bride, in a striped blazer, sits by her husband. Sent by Miss Irene L. Hunter.

Welcoming the Foreigner

IRENE LOUISE HUNTER

NO question interests the Californian more than this: "What shall we do with the foreigner?" At our women's clubs innumerable papers have been presented on this problem and our West Coast magazines have reveled in endless discussions of the yellow peril, Oriental labor, military encroachments, Japanese property owners and low standards of living. Meanwhile the Oriental is learning our ways and is passing them on to the newcomer. California not only has Chinese, Sikhs and Japanese, but also Koreans. Here is the story of the way in which a little bride from a mission school in Northern Korea was received into our Korean settlement in Riverside.

She was a "picture bride," that is, one who has never been courted in the American way but who has the consolation of knowing that her husband has selected her photograph in preference to all the others submitted to him by friends or marriage brokers. We judged that she had had to "lie low" when her American-bound steamer passed Japan, for the Japanese object to Korean emigration and had taken off five of the young men who were sailing at the same time. Entering San Francisco, the prospective bride was immediately taken to the Mission, where she met her husband-elect and was married.

Their arrival here in Riverside was the

inspiration of a reception given by one of our Korean families and held at the Mission. This was established some years ago and is now under the control of Calvary Presbyterian Church. We had the good luck to be included among the thirty or forty other Americans who, with the Koreans themselves, made up the party. All of the latter were in American clothes, for the blue serge suit, tan shoes, correct collar and tie are just as characteristic of the Korean in California as his curious plug hat of horsehair is at home. His children, too, go in for the bobbed hair, socks, and Russian blouses of American childhood and are as cunning a lot of youngsters as you will find in any kindergarten.

His social functions are managed with the same meticulous regard to Western convention. The program of the evening consisted of speeches, largely complimentary in character, which were later translated for our benefit by the preacher. Amid this rapid-fire conversation, the sweetly demure little bride sat with her eyes cast down and her hands in their sixteen-button white kid gloves hidden in her white satin lap. Her dress was American, and so were her slippers, her coiffure, her fan. It must have been an ordeal, for the Korean young woman sees very little of men in her own country, and besides every face was strange to her.

Following the speeches, two small Korean girls from the grade school contributed their share of Americanism to the evening with their rendition of our popular State song, which they sang with more regard for breathing requirements than for its sentiment, about as follows:

"I love you. California!
You're the dearest. Land of all.
I love you in the. Winter, summer, spring and
In the fall."

We were a little disappointed in the character of the refreshments which came next, for we had hoped for vaguely foreign things, and were served instead with the most correct of reception suppers. From the tables, decorated with conventional baskets of carnations tied with tulle, to the cut of the grapefruit, everything was strictly American, the only foreign touch being the Japanese *torri* surmounted with wedding bells on the wedding cake.

Most of the Korean guests were young men studying in our public school, gardeners, waiters and cooks in our hotels, or else laborers in the orange-groves. Employers of these last have to be careful not to ask them to work with Japanese laborers, for national animosities are carried over here and lose none of their power by the transplanting.

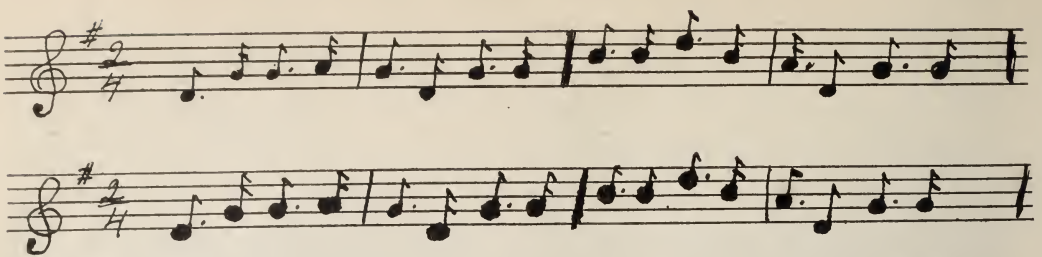
All are keen for an American education and especially for a knowledge of English. Classroom work proves too slow so volunteers from Calvary Church give them individual instruction several nights a week. The teachers include a professor of the State University, one of our most successful business men and others of prominence. Several pews are reserved for their use in the parent church and it is interesting to see the eager attention manifested even by those just over from Korea who have no English at their command. Services in their own tongue are held at the Mission by Mr. Minn, who also includes Los Angeles, Redlands and Upland in his parish.

RIVERSIDE, California.

WHAT wouldn't I have given today if I could have set you down in the Herle Schoolhouse at two-thirty P.M. to assist in organizing a Christian church in that village! All the school benches set against the wall were reserved for the brethren of the presbytery, five white, seven brown, for "Mother" Goheen, myself and the Christian women. All over the floor, seated closely, were the adherents, over fifty. The names were called out of those who had declared their wish to form a church organization. They joined hands and the Moderator declared the church established. A man and his wife were baptized, and two little children. Then one elder was ordained from among these, an indigenous Christian, and one other who had been an elder in another church was installed. It was refreshing to hear the new elder answer the questions put him by the Moderator. "Yes, I will do all I can for these people, by God's help. Yes, I will live an exemplary life before these people, as God shows me the way."

It would have done your heart good. And I am sure we had angel visitants who from the heights of bliss rejoiced with us—our sainted ones, Mr. Goheen, Miss Patton and our dear Poonabai, who sowed the seed in this field and who now shout with joy of harvest! Please remember this little Church of Herle in your prayers (Hair-la, not lah, is the pronunciation). May they add daily to their number such as should be saved.

KOLHAPUR, INDIA. (*Miss*) *A. Adelaide Browne.*



Music used in Chosen from which to sing "Sweet is the work, my God, my King," "Jesus shall reign where'er the sun," etc.

Learning to Sing

MRS. CHARLES F. BERNHEISEL

Do the Koreans enjoy music? Yes, indeed they do, from the tiny children to the old grandmothers. The latter will never learn to sing in tune but the children will. I wish you might all be able to hear the choir of young men which Mr. Mowry has trained. They sing in Central Church every Sunday and really do well. They sing part music. This choir proves that Koreans can sing when effort is put forth to teach them. The native music is mostly in a minor tone. There are songs which the boatmen sing on the river, songs which are used while the men work in the fields, etc. Perhaps you would not call this music! Some of these songs can be purchased in the form of Victrola records. I am told that the Victor Company has some. In the hymn-book which we use in all of our services there are 263 hymns translated from the English and the tunes are those we use with the same hymns in English. There is one native Korean air or tune in the book which may be used for several hymns. Mrs. Baird has prepared a book of songs for special occasions and among these are adapted Korean tunes.

Our academy girls recently gave a supper in honor of the Japanese Governor and his wife and other Japanese. After supper, the girls sang and the Governor was much pleased. Victrola music is helping the Koreans to know what good singing is. We have had several evenings when Koreans have been in our home to hear the music. The Korean students, both young women and young men, are anxious to learn to play the organ and a number do. One young man plays the new big organ at Central Church.

PYENG YANG, Chosen.

Transformation of the Japanese Woman

MRS. E. A. STURGE

OUR sisters from the Sunrise Land on arriving in the port of San Francisco are usually dressed in their native costume, which is more becoming to them than our Western garb. However, it attracts too much attention, even in this cosmopolitan city. So the first thing to be attended to after landing is to procure a complete outfit of Occidental apparel, and when we next see our little lady from the Orient we are scarcely able to recognize her. Along with the outward change an inward transformation is taking place, which soon enables her to accustom herself to the changed conditions which she finds in the new country.

In our Japanese church the women still sit on one side and the men on the other, as they do in Japan, but the women take part in the prayer service and at a recent reception given to the congregation by the lady members, the whole interesting program, including speech-making and vocal solos, as well as the serving of home-made refreshments, was in the hands of the female portion of the flock, and carried out in a manner entirely satisfactory to the large mixed audience. Until recently we have had very few women connected with our Japanese churches on the Pacific Coast, but now the woman's side of the chapel

is quite well occupied and the number of Christian homes is constantly increasing. The stability of our church for the Orientals in California depends largely upon the female element, as it is impossible without homes to anchor the men and keep them from drifting from place to place. One hundred and sixty-two adults were added to our ten Presbyterian Japanese missions in California during the past year, quite a large proportion of them being women.

San Francisco.

Future teachers for South America who are being trained in the Girls' School at Barranquilla, Colombia. Photo. sent by Miss Martha B. Hunter

A Strange Country and a Strong Appeal

Florence E. Smith

I have been away from home in a double sense for a year—away from New York and away from Valparaiso, my South American home. On my itinerating venture the six months in the south were so fruitful that the Mission sent me north last June, so as to make the complete tour. It has been a wonderful experience and particularly useful in view of my having been named as a delegate to the Panama Congress—an honor most unexpected! It seems almost "too good to be true" that such a Congress should come to pass at all. Great preparations are on foot for the sectional conference in Santiago in March, Chileans and foreigners vying with each other in enthusiasm.

The north of Chile is as different from the south as though it were in another hemisphere. These are the famous nitrate regions, the only place in the world, I believe, where nitrate abounds. It seems wonderful that these poor, tortured lands, so baked and dry that not even the cactus grows, should produce fertility and beauty for countries hundreds of miles distant—as well as explosives with which to kill in battle! Some of the largest *oficinas* (as the nitrate establishments are called) are operated by German companies, and at present they are in hard case. The Chile Government is obliging them to produce and ship nitrate or forfeit their concessions, and so they are compelled to endure the sight of their product being loaded into American vessels bound direct for Montreal!

I came down from the *pampa* last week and am soon going up again, when I finish a series of talks to the women and girls of the church here in the port. I suppose you do not know just what I

mean by *pampa*, and I only wish you were here to accompany me—one sight of it I think would fill you with horror, as it has me, for some time to come. As though you hadn't horrors enough of your own in New York! The *pampa* is the great tableland, from three to eight thousand feet above sea-level, which stretches for hundreds of miles back of the coast range from Taltal to Iquique. The four nitrate ports, Taltal, Antofagasta, Tocopilla and Iquique represent some one hundred and fifty *oficinas* in the interior. In its crude state the nitrate is dynamited out of the earth at varying depths, and is passed through some ten or twelve different processes to separate it from the salt, iodine and other substances mixed up with it; when ready for shipment it is almost as white as snow, and has a peculiar chloride smell.

But interesting as is the production of nitrate, it pales in interest beside its producers—the men and women and children by the hundreds who are gathered in these nitrate camps. I have seen the tenements of Chicago and New York and the *convenillos* of Santiago and Valparaiso, but I have never seen anything so appalling as the conditions in these nitrate camps. They are little villages in themselves, consisting of a sumptuous administration building where the officials and foreign employees live in comfort surrounded by every modern convenience, and (in glaring contrast) hundreds of little corrugated iron huts in long rows, so low and black and dark that they look more like caves than like human habitations, with never a tree or shrub to break the glare or shelter from the heat of the almost tropical sun on the shimmering desert. Without windows, with no floor but the earth, and no partitions except the solitary sheet of iron, with no yard but the common alley, with no sanitation of any kind—can you imagine it? And how the children swarm! Unwashed, uncombed, untaught except in the filthy language of the alleys, my soul stood appalled at the sight! In some of the camps there is a Government school which has sessions when there happens to be a teacher available, but as only one child in forty of school age attends school anywhere in Chile, you can imagine how many in the *pampa* profit by such small advantage as there may be. There is one general store owned by the company, where every employee is compelled to buy everything he consumes, from potatoes to whiskey—more of the latter than the former—at the company price. A gambling and drinking den, known as the *fonda*, is also run with the company's permission, if not under their direct supervision, where the wages of the workmen are nightly gambled and drunk away, but from which the company profits. These men earn very good wages but it avails them nothing.

Into such conditions as these we go with the Gospel and many and wonderful have been the conversions. The different nitrate companies give us every facility for the work, such as rooms in which to hold meetings free of rent, passes on the railroad, horses or handcars to go from one camp to another, etc., but the great lack is workers. In all this immense district from Copiapo to Tocopilla we have but one missionary and one ordained Chilean worker. In the Taltal *pampa* where there are eight or ten *oficinas* we have work in but one, and no worker. Here in Tocopilla we have but two evangelists for the church in the port and the four *oficinas* out of eight in the *pampa* where we have work, besides a great mine three hours away by sea, where there are thousands of workmen. Apart from the facilities given by the administration themselves, there is another reason why the work in the *pampas* should be pushed—here the Roman Catholic church has small foothold and there is no persecution. As the *oficinas* are mostly run by English and German companies they of course sympathize with the Gospel. Another reason too is that by evangelizing these *pampas* soon or late one evangelizes the whole of Chile, for they are a nomad people—today here in the north, next week or next month *en route* for the extreme south.

VALPARAISO, Chile.

Mrs. Missionary at the City Market Chapel

It was Saturday, the day for holding service in the market chapel. Mrs. Missionary hurriedly counted out sixty cards, put them into her bag, and rushed down to the river-bank where the boat waited to take her across. As it came into sight she began, "Are the books in? Is the evangelist here? Is the organ in? Are the girls all here?" "One, two, four, six! Yes, all here." "Well, push off," and she springs into the boat from the slippery end of a teak-log. The boat-

At the Market Chapel. The figures marked are: 1. Dr. Crooks; 2. A recent Chinese convert: 3. A Kam Moo evangelist; 4. The Leader of the service; 5. A Biblewoman; 6. Mrs. Crooks; 7. Picture on the wall of His Majesty the King; 8. A basket of rice cakes.

men endeavor to do this also, but, alas! as usual, the boat is stuck. So out go all the occupants except Mrs. Missionary and Baby Organ. Mrs. Missionary, by right of her shoes, is not expected to help except by advice. At last the boat makes a plunge into the stream, the ten pushers hop in nimbly and the river is soon crossed. As Mrs. Missionary proceeds through the market she might be taken, from the troop of children at her heels, for an understudy of the Pied Piper! This is the weekly event for the market children.

When Dr. and Mrs. Missionary began work in the market, to express it in the elegant parlance of the street, the disorder was "something fierce." Mrs. Missionary, an ex-school teacher, could just feel her nerves snap. The noise would have put to shame the confusion at the Tower of Babel. In the front of the room was a large table from which books were distributed. Under this table the small fry had a grand time, just out of reach of Dr. and Mrs. Missionary. Reserved seats under the table were always at a premium. One day Dr. Missionary too gave evidence of nerves. After the noise had reached such a pitch that nothing could be heard he reached under the table and pulled forth what appeared to him to be the center of confusion, two small lads, and deposited them at his feet. Mrs. Missionary looked for a great outcry. But they suddenly made a new discovery—Dr. Missionary's shoestrings —then they were quite happy.

At last Mrs. Missionary hit upon a plan which made under the table very unpopular. "Whoever sits under the table will get no card," she announced.

After that it was shunned like a den of thieves. Other means were used, too, and while the children are not as quiet as the historic mouse still there is some improvement and room for more.

When Dr. Missionary arrives the service is opened by singing led by six girls, who volunteer each week from the Sunday-school to help in the street-market work. After two or three hymns a good crowd has collected and the evangelist reads the lesson story for the day, explaining it by the picture roll, if we are so fortunate as to have one. The books from the table are offered to the people, who are urged to take them. While the books are being given out more hymns are sung. Then Dr. Missionary applies the lesson to the people's needs and he also urges them to receive the books. The crowd may have partly changed by this time so more music is used to draw fresh hearers while the story is again told by a third speaker. It would be difficult to find a more cosmopolitan audience—Siamese, Burmese, Shans, Kamoo, Chinese, Japanese, Hindus, etc. People from many nations and many tribes, from all over Lampang and other provinces, stop to look at the pictures and listen to the preaching. To many it is the first message from the Gospel which they have ever heard. They carry the printed page from this service into remote villages which the missionary may never even hope to see.

The most frequent messages given by the speakers are: "Christ has overcome sin. He has power over the evil spirits. Christ is the Saviour of the world. Come unto Him. He will blot out your sins and save you from the spirits. The one to whom you pray in your temple we proclaim Him unto you. You need not look for another to come. He who was to come is here already, even Jesus Christ, the Lord of all."

During this service Mrs. Missionary has been busy, playing the organ, keeping order, settling quarrels, trying to be impartial about who shall stand on her left and who on her right hand, and softly whispering, "Cards, cards," when the noise began to reach the limit. Now all the children sit down on the long front steps while she tells them the story in very simple language. Their little bright, eager faces never fail to attract a large crowd and to this part of the service many of the women come. The story hour is really for them, in fact more than for the children, for they get more than the children do. It is a long, difficult task to win the interest of the market-women. They are so taken up with their business But through the attentions shown their children they have grown increasingly friendly. At the end of this service Mrs. Missionary gives out the cards and each child must say, "Thank you." This is their first little lesson in etiquette. When the children's service is over there is an experience meeting where new Christians and new workers are given a chance to testify of their new faith. After this Mrs. Missionary begs to take leave of the crowd and if there is any of the morning left it is spent in visiting among the market-women in their stalls. That they are beginning to think is shown by this incident, told to Mrs. Missionary by one of the youngest and brightest women in the market. "I am tired of spirit worship. There is nothing in it to help us. There is nothing in our service at the temple to help us either or in which we can put our trust. I and my husband fully intend to become Christians but the time is not now." Then, drawing nearer to Mrs. Missionary, she said softly, "I am not the only one who thinks this."

Another incident: One of the most bitter foes of Christianity in the market recently brought her little boy to the main dispensary for treatment. One morning she kept staying; finally she said to Mrs. Missionary, "Are you not going to have chapel?" When told that chapel was over, having been held an hour earlier, she said, "Why, I hurried over especially so I could be here in time for chapel."

(Mrs. C. H.) Florence B. Crooks.

LAMPANG.

Regional Conferences in Latin America

Rev. S. G. Inman

Immediately following the Congress, deputations left Panama to carry its message to the following cities: Lima, Peru; Santiago, Chile; Buenos Aires, Argentina; Rio de Janeiro, Brazil; Barranquilla, Colombia; Havana, Cuba, and San Juan, Porto Rico. These Regional Conferences endeavor to put into practice on particular fields the results of the general discussions at Panama.

The greatest advance was outlined by the Porto Rico conference. The smallness of the island and the large number of organizations working there have already thrown the workers close together. For some time they have been co-operating in a number of ways and they were ready for a marked advance. Practically all the denominations of the island will hereafter be known as churches of the Evangelical Union, with such additional designation as they choose. Many churches will use no other additional name, taking this opportunity to discard nomenclature, which they have realized for some time had nothing to do with their situation in Porto Rico and served only to confuse the people, who are ignorant of the historical divisions of Protestantism. It is planned to further the cause of Christian literature by arranging for its production and distribution; to establish a well-defined policy for Christian education, including an institution of college rank to provide a place where young men and women can receive their higher education in a strong and virile Christian atmosphere, and a union school for preparation for the ministry.

Plans are also made for a united evangelistic campaign; for a thorough survey of the field; for union churches for Americans in the Island and for an exchange of membership among the organized churches.

The deputation of twenty-five representative Christian leaders who have been holding conferences in the four greatest cities of South America is scheduled to arrive in New York the first week in May. Their reports will be eagerly awaited, with the hope that still more definite results may be registered in the beginnings of this great movement, which is helping to unite all the forces that are interested in making Christ loved and obeyed in Latin America.

Committee on Co-operation in Latin America.

The City Girls' School in Ludhiana is for non-Christians, high-caste Hindu and Mohammedan girls. One Hindu girl from there was baptized recently. Her story is most interesting:

It seems that a good many years ago a missionary was giving a talk in a village, and showing pictures of the life of Christ. He was discouraged by the lack of interest shown and felt that he had accomplished nothing, but this girl says her interest in Christ dates from that night and that talk. Of all the pictures she was most impressed by the one of Christ walking on the sea; she thought that anyone who could control the elements in that way ought to be able to control human lives as well. Later she had a chance to join one of the classes in our mission school in Ludhiana and she took a special interest in the Bible. Her people became alarmed at her interest in Christianity and arranged her marriage to a man much older than herself, who lived some distance away, and she was taken out of school and sent to him. He mistreated her and locked her up, and her brother, who loved her (her parents are dead), allowed her to come back to his home.

I do not understand how she came to be allowed to return to the school, but she was, and one day she came to the assistant missionary in charge and begged for a private talk. The missionary was busy and never dreaming of what the girl wanted to say, put her off for several days, so finally the girl came to the lady's house and told her she wanted to be baptized and become a Christian. She was asked if she appreciated the seriousness of what she was proposing and if she had counted the cost of giving up friends and relatives, the associating with and teaching of the people whom she as a high-caste Hindu had always considered the "Untouchable." She persisted that she knew all that it meant but that she was still ready and anxious to confess Christ.

She was sent home again to think it over further, but was told that if after careful consideration she was still willing, her baptism would be arranged. She came back next day still firm in her resolution. She was baptized, and her people were notified of her action. Even after her baptism her friends and relatives used all the means in their power to win her back, saying that although she had broken caste, they could get her back in again if she would perform certain rites. They promised her everything her heart could desire, money, jewels, a new husband; and appealed to all the ties she held dear to induce her to return. Through it all, although her heart was sadly grieved over the pain she was inflicting upon loved ones, she remained firm in her Christian faith and resolution.

Dehra. *(Miss) Mary E. Paisley.*

What It Means to Be a Woman In India

MRS. MILTON STRAHLER

A BABY GIRL came to live with us a few months ago. Such an occasion in America would call forth the congratulations and good wishes of one's friends. But what happened in India? Why, not a single Indian congratulated us, or even mentioned the fact, because a great misfortune had befallen us. Our baby should have been a boy!

Miss Amanda M. Jefferson, Ratnagiri, "just returned from a six-weeks' tour in the villages, tired *in* the work but not *of* it." Photo. given by Mrs. A. F. Schauffler.

In a coast village our workers heard the people boast that not a single baby girl had been born in their village for ten years. With an elderly missionary one day we passed a large tank where the people do their washing and from which they get drinking water. She said: "When I was a young missionary, I used to be much impressed upon being told that the bones of hundreds of girl babies no doubt covered the bottom of such tanks as these." In this large city of Kolhapur, with a population of fifty thousand, there are quite a number of high schools for boys, both public and private, but not a single high school for girls, or even a single girl in attendance at any high school. If it were not for the missionary institutions, no girl would be studying in schools in India, except in the lowest grades. There is a state college here in Kolhapur, and in that institution there is one, and only one, girl. Her father's position being one of the highest in the state has given her unusual advantages.

If baby girls are thus regarded, what naturally follows as to the position of women? In studying with the language teacher a few days ago, I had this sentence to translate: "Your mother is calling you." I put it literally, of course, "Your mother," but the teacher said: "We never say that. We say, "*She* is calling you." We question, "Why is a son so much more desirable than a daughter?" The answer is, "Because of the worship of ancestors." When a Hindu dies, his body is burned. At the time of the burning, and during the next nine days, funeral rites are performed for the deceased, and the son takes a chief part in these ceremonies. (The women remain at home and never attend a burial.) Every day an offering must be made to the spirit of the dead man. This consists of a ball of kneaded flour, with water, milk, rice and honey. Unless the spirit receives this food, it remains a wandering ghost and is said to have a subtle body. A gross body is required, in order that it may be received into the company of glorified ancestors in heaven. The only way to acquire the gross body is through the ball of food. Again, on the eleventh day, and every month thereafter, food is offered and water is poured out, to refresh the spirit's body. This ceremony also benefits other ancestors as well; the person who holds the service must invite all his relations on both his father's and mother's side, for three generations upward and three downward. Is this an act of loving remembrance for those who have gone to the other world? Not at all. It is absolutely necessary to maintain them in their blessed position in heaven, and it benefits the family too, for if an ancestor falls from heaven the family will be destroyed. That falling is occasioned by the failure of the offering of cake and water. Now, what man has a desire to have himself and family doomed by his ancestors falling from heaven? How can he prevent this? By begetting a son. If he fails in this, he fails in his duty to his

ancestors. He must have a son to perform for them the ceremonies.

A story is much read in Hindu homes, telling how a certain ascetic wandered about, refusing to marry. One day he came upon some of his ancestors suspended head downward over a hole by a rope. The rope was being gnawed by mice. He asked the reason for this, and was told it was because he had no son. In consequence he went off at once to look for a wife. So you see, to marry and have a son is a duty, not merely a convenience or comfort. And naturally those who have sons are tempted to get them married at a very early age. Today many boys may be found in High School who are not only married, but fathers.

But to return to the woman, the husband's authority over her is absolute. It is her duty to be absolutely obedient to him. No matter what his character may be, she must worship him as her divinity, as a god. If she does not, here is the law:

"A barren wife may be superseded in the eighth year, she whose children all die, in the tenth year, she who bears only daughters, in the eleventh, but *she who is quarrelsome, without delay.*"

According to Hindu law-givers, it is declared that a woman is always in subjection to her father, her husband or her son. She can never have any independence. Because she is a woman, she is inferior. She was born a woman because of sin in a former life. She must be reborn a man, if she is to obtain annihilation. She cannot eat with her husband, a rule which is in force in almost every Hindu household today.*

Let us turn from the book to everyday life and see if we can find evidence of the inferior position of woman. Let us take seats on the veranda and see what is passing for a few minutes. There goes a splendid equipage, with a driver and servant sitting up high, two servants clinging on the rear, all in red and gold livery. In the carriage are several men, wearing bright silk coats and fancy turbans. Who are they? you ask. Oh, these are probably petty chiefs, men of rank in the state. Several automobiles have passed by, taking advantage of the fact that there are no speed limits in the country, and there are no women riding in them. But here comes a closed carriage. At the windows are Japanese screens, so that one cannot see in but those inside can see out. Who goes out for an airing boxed up like that? They are high-caste women, and must never be looked at by any men outside of their family. But how do they get in and out of the carriage without being seen? Oh, that is very simple. They have an awning which the servants hold up, forming a passageway from the carriage into the house-doors, such as you see outside of hotels on rainy days. But some high-caste women cannot afford to have carriages. How do they get out? Sometimes one sees a woman entirely covered with a long garment, with holes for the eyes, looking very ghostly indeed. But many high-caste women never go outside. You sometimes see them peeping at you from upper story windows as you pass by.

But here are women who must have been to market. They have baskets on their heads, and some have heavy bundles that I could not begin to lift. How dirty they are! Some of them are carrying children on their hips, and these poor things are almost naked, some of them entirely so. These are the low-caste women who can go about as they please, for men will not cast envious eyes on them. They have the heavy drudgery of the home on their shoulders. After a long trip to the bazaar, they must go home and prepare the meal for their husbands and families, and probably get for themselves what is left. They do not look happy and their lot is not one you would envy. Here comes a woman with a stick in her hand driving cattle. That is also woman's work, to drive the cattle out and let them graze. Each house generally has one or two buffaloes, and sometimes one or more women will take out cattle belonging to the whole neighborhood. In every case, where a man and woman are seen together, the man precedes the woman, because he is the superior being of course. Sometimes, after becoming

*Authority for above: *Crown of Hinduism*, by Farquhar.

Christians, they may walk side by side. What must they think at seeing me precede my husband or walk beside him, and how increasing must be their wonder at seeing him carry the baby!

Who is that sad woman in plain red? That is a widow. She must wear only the plain red, not even a fancy border is allowed and she can have no ornaments. The latter is a great hardship, for these women love their jewelry and put all their savings into jewels. In fact, they store up their money in gold and silver ornaments, as we would keep money in the bank. Even the poorest have their wrists covered with bright glass bracelets that can be bought for a cent or two. This poor woman's lot is harder than we are able to imagine, no doubt, for she is the property of any of the male members of her family or relatives, after her husband's death. One hardly wonders that she preferred at one time the ordeal of *Suttee* to living in this condition.

KOLHAPUR.

"AN Indian woman who was very ignorant and of a low caste, had a troublesome, deep wound that was long in healing and whose daily dressing was very painful. Each day, as she dressed it, Miss Datta asked, 'Does it hurt you very much today?' and the answer always came, 'No.'

"One day, after the usual question and answer, Miss Datta said, 'What a story-teller you are! I know it hurts you, but you see we do it for your own good.'

"The woman looked up and in a trembling voice, with the tears of pain rolling down her cheeks, said, 'No, it does not hurt me. I do not count it pain at all. I know your touch. You all touch me with the touch of love. You direct your probe in love. All pain ceases and everything is sweetened by a touch of love.'

"Oh, that these people may come to know the Saviour and His touch of love!"—*Woman's Missionary Friend*, Methodist Episcopal

An Opium Burning in North China

ON August twenty-ninth the American missionaries of Shuntefu were invited by the magistrate to witness the burning of a large quantity of opium which had been seized from smugglers. Since prohibition of opium raising, a great deal of the drug has been secreted, the owners hoping to sell it later when the price had gone up. Now the price is about ten dollars silver per ounce, and if one can run the gauntlet of official inspection the profits are large. A great deal of opium is now being brought from the interior down to the cities of the plain. It is hidden in balls of cotton, inside lumps of silver bullion, in walnut shells, inside clay dolls, between the soles of shoes, plaited into the smuggler's queue and secreted in every imaginable way, but the inspectors know all these tricks, and manage to capture most of what comes through the mountain passes.

A permit to burn the opium stored in Shuntefu in the official strongroom, was granted, on condition that a special representative of the Governor should be present to make sure that the opium was actually burned. The magistrates from five other districts were also present. A great pyre of wood was prepared and soaked with coal-oil. The police cut each package open, passed it to the inspectors, then soaked it in coal-oil and threw it into the flames. A large quantity of pipes and other opium-smoking paraphernalia was also consigned to the flames.

As the drug burst into flames many old smokers in the crowd sniffed at the fumes and wished they might get just a tiny bit of the narcotic! Doubtless they thought the Government very foolish to waste so valuable a drug! The magistrate estimated the total market value of the opium burned at $50,000 silver, at present exchange, equal to nearly $20,000 U. S. gold. All this went up in smoke in a few minutes' time. The moral effect on the people is incalculable, as it impresses them with the fact that the Government is in earnest, and is determined to root out the opium curse at any cost.

At the feast following the burning, the officials, who are quite open in their inquiries into Christianity, asked many questions about our doctrine. It is interesting to note that nearly all of the district magistrates are young men, not over forty. Our own official was in the United States from the age of nine to fifteen. Dr. Hamilton saved his life a year ago

and he has been most cordial ever since. His attitude has opened to us all the Government schools and has made the gentry and merchant class as friendly as one could wish.

SHUNTEFU. (*Rev.*) *E. L. Johnson.*

Memorial of Friends at Teng-chou

MISS MARY A. SNODGRASS departed this life January 26th, at Clifton Springs, New York, dying of acute peritonitis. She had labored zealously in China for twenty-three years, devoting her entire time and energy to educational and evangelistic work.

Her words of kindness to those in trouble, her heart of sympathy for and tender treatment of those in pain from hunger and disease, and her marvelous patience under every trying circumstance, won for her the respect, admiration and love of the Chinese and her co-workers alike, teaching many a good lesson in patience and self-sacrifice as she constantly evidenced the indwelling of the Spirit of the Master. The Chinese bore testimony to her love, her generosity, her faithfulness in service. An unquenchable evangelistic, reviving spirit characterized her life among us. Her life was pure, simple and strong. Her greatest legacy to us was her reliance on God. "Not by might, nor by power, but by my Spirit."

The grief-stricken Chinese who joined in the solemn and sacred service knew that Miss Snodgrass in season and out of season, with unfailing devotion and alert sympathy, had striven strenuously for their weal. A wave of sincerest grief swept over the hearts of every member of her mission circle, for she had been a succorer of many, a friend of all, her unobtrusive kindness had won for her a niche in all their hearts, and they mourn for her with deep affection. Long may the fountains which her hands have opened continue to irrigate the fields of this thirsty land!

Earth is poorer though heaven is richer for her departure. But we must believe that when God calls a workman from this sphere of labor to a higher service, He knows what He is doing. He is too wise to err, too good to be unkind. We know that He doeth all things well.

THE QUIET HEART

FRANCES S. HAMILTON

How shall I quiet my heart? How shall I keep it still?
How shall I hush its tremulous start at tidings of good or ill?
How shall I gather and hold contentment and peace and rest,
Wrapping their sweetness, fold on fold, over my troubled breast?

The Spirit of God is still, and gentle and mild and sweet,
What time His omnipotent, glorious will guideth the worlds at His feet;
Controlling all lesser things, this turbulent heart of mine
He keepeth as under His folded wings in a peace serene—divine.

So shall I quiet my heart, so shall I keep it still,
So shall I hush its tremulous start at tidings of good or ill;
So shall I silence my soul with a peacefulness deep and broad;
So shall I gather divine control in the infinite quiet of God.

Bible Society Record.

LAST year Chinese Christians in California gave to the Lord's work an amount which averaged fourteen dollars *per capita*. Much of the total given went back to China to help pay for preachers, teachers, Biblewomen, churches and schools.

MORE than eighty girls, snatched from physical and spiritual destruction by Miss Cameron and her helpers, find safe shelter in the San Francisco Mission Home. This simple statement means much to those who see below its surface untiring devotion, unmeasured resources of alertness and skill in handling difficult situations, shrewdness and vigilance, and a resolute courage that looks only at the end to be gained and ignores obstacles and danger.

TELLING of the wonderful range of languages covered by its many translations the Bible Society mentions that in California alone there are sixty-five nationalities.

NEWS FROM THE FRONT

SYRIA

A MISSIONARY writes: Conditions brought about by the war have grown so steadily worse in Beirût that one can hardly venture to describe them. Conscription still goes on. Lawful business is at a standstill, not a ship, except our American war vessels, has entered or left our port for more than a year. Famine actually stares us in the face. Necessities of life have risen from 100 per cent. to 1,500 per cent. Flour is all held by the Government and the crowds of poor people about the distributing centers are howling, mad mobs. Street dogs are skin and bones. Ordinary horses were all commandeered months ago. Those that are left are dying on their feet and actually dropping about the streets. People have aged ten years in one. The local government has done well in tearing down the old quarters of the town, widening and laying out new streets. Distress would have been greater had it not been for these 1,500 men thus employed. We, personally, are pressed beyond all expression by the suffering around us and all our native helpers and community in a similar way. How long we can stand the strain financially and nervously is hard to say.

CHINA

DR. SAMUEL COCHRAN writes: A package of the cutest little celluloid dolls about two inches long came to me from a nurse in the New York Presbyterian Hospital who saw the notice in WOMAN'S WORK. This has been the only response to my request for old toys for the children in my hospital. I had two little boys in the wards recently, one was a bright little beggar, plump and pretty but pale as a sheet from hookworm. I showed him one of those dolls and told him he could have it when he could repeat "Jesus loves me" in Chinese. He earned his pay the next time I made my rounds. The other was a nice little farmer lad who left after bidding me a most courteous and grateful farewell. He had cut off two fingers chopping hay for donkeys and was in the hospital for two weeks. He also learned "Jesus loves me" and earned a doll, which will be the center of attraction in his village. Toys and cards may be sent by mail, domestic postage only required, to Dr. Samuel Cochran, Presbyterian Mission Press, 18 Peking Road, Shanghai.

MRS. J. E. WIGHT writes from TUNG CHOW: On our journey from Peking we had an exciting experience during the last night out on the road. It was at Wang Lu, about sixty *li* from Wei Hsien, where there have before been highway robberies and travelers have been threatened. Four armed men with clubs, a pistol and a big knife, knocked our litter off the mules, beat our muleteer, gave the boy an ugly scalp wound by striking him over the head, and helped themselves to all they could find. Fortunately they did not search us, and they left us our rugs, so we did not suffer from cold at the inn. Dr. Mateer thought it best, on account of the itinerating work, to notify the local official and the Consul. The police also took steps immediately but they had no horses and the robbers had a whole night's start.

DR. MARY FULTON writes from SHANGHAI: Years ago one of our Christians who had an excellent wife and several children "took" a second wife. His home at once became a hotbed of strife. For years and years he had no peace either in his home or his heart. Finally he acknowledged he had sinned—he had been expelled from the church—but yet he did not know what to do. Both wives had become true Christians and there was peace in the home but still none for his conscience. He says he knows he can have no influence in the church until he himself is willing to take a decided step and put away one of his wives. His soul is shaken and we are glad. At last he is roused to see that it is no use to confess Christ unless we obey Him, no use to say we have sinned and keep on sinning. He is now so different from the proud, literary, haughty egotist he was years ago. Then he despised women, considering them simply created to minister to men. Now he is humble, delights in the fact that his daughter is a doctor; is seeking courage to face the right, and is perfectly willing that one stipulation of our new Union Church regulations shall be, "A man shall be the husband of one wife." So I say, we "have need of patience!" It has taken years to bring this one man to his present attitude of mind; no doubt there are many others. So we need churches, Sunday-schools, hospitals, good literature to leaven this mighty lump of ignorant idol worship!

SOUTH AMERICA

MRS. T. S. POND writes on the steamer *en route* to the Panama Congress: We arrived in Port Colombia and were met by Mr. and Mrs. Williams of Bucaramanga. In Barranquilla we were entertained in the Girls' Boarding School, which was once our home when we were in Barranquilla. The memories were almost too much for me, but we did enjoy those days and especially Sunday. We were able to spend Sunday in Barranquilla and attend all the services and it was a rare privilege as the evening service was Communion and five new members, men, admitted. Many of the older people remembered us and gave us a cordial welcome and they seemed to enjoy hearing Mr. Pond once more as he took part in the Communion service. There were present thirteen missionaries, five ordained men. You can think what a wonderful time for us who have been so much alone in Caracas!

CHOSEN

MISS ANNA MCKEE writes from CHAI RYUNG: Perhaps the most interesting of all our trips was the one to the Island of White Wings. Space does not permit me to speak of all the providences of the journey, the beauties of that little spot of land in the Yellow Sea, the good services of three women from the mainland who volunteered to go with me at their own expense, the eager response of those island women, so shut away from privileges; their loving hospitality, their utter simplicity. The beautiful picture of that group kneeling in prayer upon the sand and rocks along the shore as our little boat pushed out to sea on the homeward journey is before my eyes as I write, and can never be forgotten. I went away with the earnest desire to go again and spend two weeks, allowing for more time for both of the churches, and also definite work in the town of three hundred houses where they say there isn't a Christian!

HOME DEPARTMENT

ANNUAL MESSAGE OF "WOMAN'S WORK" TO ITS SUBSCRIBERS

WOMAN'S WORK gratefully presents the best report in its history. The subscription list is increased by 527 as compared to a gain of 213 last year. The total edition is now 28,500, of which 1,111 free copies are sent, these going mainly to our missionaries. For this year we have set the mark at a ten per cent gain in subscriptions. The exact number asked will be apportioned to the different Boards, and by them assigned *pro rata* to the presbyterial societies. In these a *pro rata* distribution will be made to the auxiliaries. If we all put our shoulders to the wheel and work together, the gain should be made without difficulty. We know we can count on our faithful and loyal secretaries of literature, to whose efforts the gain of 527 of the past year is largely due, and to whom our gratitude goes forth. We believe they will be fired to fresh enthusiasm by having a definite goal to attain this year. Less than three per cent. of the women of the Presbyterian Church subscribe to WOMAN'S WORK, though of course many more than that number read the magazine. We should not be satisfied till we see a great gain in the number who keep in touch with the work of foreign missions. Other plans for increasing subscriptions will be announced in the magazine later.

WOMAN'S WORK hopes to announce soon the name of a woman missionary whose support it has undertaken. We want our readers to feel that in a peculiar sense this missionary will belong to them, and that in increasing the subscription list they will have a part in paying her salary and in the work she is permitted to do in extending God's Kingdom.

During the past year WOMAN'S WORK has been filled with important contributions by well-known writers who are in active service on the field or at home on furlough. There have also been valuable articles relating to the work of the church at home, and it would be difficult to pack more information into twenty-four pages than is found between the covers of WOMAN'S WORK. However, our magazine is always open to suggestions for improvement! It is proposed to furnish more programs during the coming year, bringing out those on the text-book early in the season for the use of the fall study classes. The Home Department and Young People's Page might be greatly enriched by the voluntary contributions of those who could share their successes with their fellow-workers. Again we appeal for the help of our friends.

It is with much satisfaction that the committee reports a gift from the magazine of one thousand dollars to the Assembly's Board. This amount will be used to pay one-third of our Board's share of the cost of the new Woman's Christian College in Japan. The Board desires to obtain its whole allotment of three thousand dollars by special gift and is glad to have WOMAN'S WORK contribute one-third of it. This gift is made possible by the careful economy and good business management of our Editor and Treasurer, whose fidelity and efficiency the Committee gratefully acknowledges. The magazine is absolutely self-supporting and its receipts above expenditures with a small margin left from previous years enables us to make this larger gift. This we do with thanksgiving to God.

In this new year may not we all, who feel that we are debtors to WOMAN'S WORK, make the increasing of its subscription list a personal matter? Let us sound forth its praises and make its value known, till the women in our churches realize that if they wish to keep intelligent and informed as to the progress of God's Kingdom in foreign lands, our own magazine is indispensable. Let each of us inaugurate a WOMAN'S WORK GET-ONE CAMPAIGN!

Mrs. John H. Finley,
Chairman of Committee.

BIENNIAL ASSEMBLY OF THE PHILADELPHIA BOARD

EVELINA GRIEVES

THE Forty-sixth Anniversary of the Woman's Foreign Missionary Society, April 25–28, has passed into the annals of the Philadelphia Board as one of the most notable assemblies in its history. To Philadelphia—the headquarters of the Society—from all parts of the territory came the delegates, six hundred strong, who, with the women of Philadelphia and nearby as local delegates and visitors, filled Tabernacle Church, Thirty-seventh and Chestnut Streets, to its capacity. Too much can not be said in praise of the efficient local committee which had in charge the important business of providing hospitality for four days—the delegates also receiving instructive leaflets *On Being a Delegate.*

The program covered a breadth of vision, purpose-full of prayer and thought to meet the needs, inspirational and practical, of both younger and older delegates. Miss Hodge presided throughout the Assembly with her usual able leadership. Greetings from the Woman's Board of Home Missions were brought by Mrs. Wm. E. Geil, member of both Boards; Miss Alice Davison, the newly-elected president of the New York Foreign Board spoke briefly, and Miss Minnie Rumsey of Chicago brought greetings from the Northwest Board. At the opening session Miss Cattell gave an illuminating account of the year's work financially, total receipts from all sources being $252,000, and the final gratifying report of the New China Fund, started four years ago at the Baltimore Biennial. Then ten young women for China were asked for and $100,000 in money. Today we report twelve young women on the field and $126,869.77 in money. Attractive printed reports of the New China Fund were given the delegates.

A new feature at this Biennial was the omitting the reading of the foreign reports, which were printed and distributed free, and the time given to more missionary addresses. The Home Base reports were given in three sections on Wednesday and Thursday — combined reports and conferences—and divided according to subjects, under the headings of "Organizations," led by Mrs. Hugh McCrone and Mrs. Yerkes; "Methods," led by Mrs. J. T. Palmer and Mrs. J. McArthur Harris, and "Information," leaders, Miss Purves and Miss Grieves. Questions on these subjects were carefully planned to bring out salient points and the discussions were animated and helpful. Sectional conferences at noon and at the close of afternoon sessions were for more detailed discussion.

WOMAN'S WORK was ably represented by the Editor, and be it remembered that the Assembly rose to its feet spontaneously and enthusiastically to declare its approval of, and to pledge its loyalty to the magazine—not a "flattered" one—but a magazine "of the women, by the women and for the women." *Over Sea and Land* was presented by Mrs. H. C. Louderbough, chairman of the Editorial Committee, and the women urged to feel their responsibility for the Junior magazine. Miss Rachel Lowrie told us spicily how to use the *Annual Report*, and Miss Olga Hoff, student field secretary, stirred the women to a realization of the great help college girls would be to missionary work after graduation and the plea that the women give the girls work to do in the local churches. Miss Hoff also spoke to a large group of students from neighboring colleges—Bryn Mawr, Swarthmore and University of Pennsylvania—at the College Club.

Simultaneously with the opening of the Assembly, the young women and Westminster Guild delegates, led by Miss Mary Allis, held a rousing meeting and conference in the Sunday-school of Tabernacle Church. Here the young people greeted and heard their missionaries, Miss Katherine McCune of Chosen and Miss Isabelle M. Ward of Japan. They were given the "Ten Points of Excellence" toward which to aim and held a spirited conference on their own particular problems. Miss M. Josephine Petrie addressed the girls and Dr. Ella Everitt

conducted the devotional exercises.

During the entire Assembly an unusually fine exhibit and sale of literature were carried on under the direction of Miss Margaret Boyle and her splendid corps of assistants. An exhibition of curios also drew a large group of interested people.

On Tuesday afternoon at the main session, twenty missionaries were introduced, and responded in twenty different ways, in two minutes each, to the almost staggering question, "What would *you* do if you had all the money and all the helpers you wanted?" The answers kept the audience on the *qui vive*, and while "purely imaginary in its possibilities," as one missionary sorrowfully stated, the delegates gained in a graphic and kaleidoscopic manner a world vision of what could be done.

Tuesday evening the delegates, missionaries, Board members and committees met in a delightful and informal reception in the beautiful new Museum of the University of Pennsylvania, where the Morgan collection of Chinese porcelains and other priceless treasures were enjoyed, the missionaries often being able to explain them to the guests. Missionary education held an important place in the Assembly, Mr. B. Carter Millikin leading four sessions of a mission study class on *The Living Christ for Latin America;* also the Sixth Annual Conference of Secretaries for Missionary Education was led by Mrs. Edgar D. Faries.

On Wednesday evening more than a thousand young people had supper together, and a thoroughly good time, and were addressed by Miss Hodge, Rev. Robert Elmore of Chile, Miss Katherine McCune and Miss Olga Hoff. Afterwards these young people adjourned to the Metropolitan Opera House, to seats reserved for them, and here a crowded house of five thousand were stirred by Dr. Robert E. Speer, as he gave "Some New Light and New Lessons from a Recent Trip to Asia." The offering was for land and equipment for a Girls' School at Barranquilla, Colombia. The evening closed with a missionary pageant of 150 young people under the direction of Miss Elsie Hand, the impression of which can not be measured. Thursday afternoon at 4.15 saw Calvary Church crowded with twelve hundred eager children, to go with "Jack and Janet" and Miss Gertrude Schultz on a trip around the world to visit in animated tableaux the four stations toward which the Philadelphia Board Juniors contribute. On Thursday evening, in the heart of the Assembly, an impressive Communion service was conducted by Dr. J. Allan Blair, pastor of the church, assisted by Rev. J. Ramsay Swain, at which Rev. Charles A. Killie of China made an address. The closing session on Friday morning was given entirely to missionary addresses and what adequate impression can be given in words of those radiating nerve centers of inspiration! A rapid survey of names and subjects may convey something of the richness of those four days. The Outlook in Persia, by Dr. Shedd; Prince Royal's College, Mrs. Harris, Siam; A Message from a Country District in North India, Mrs. W. T. Mitchell; Why Brazil? Miss Palmer; Obstacles to Missionary Work in the Punjab, Dr. Emily Marston; Tsinan Woman's Bible Institute, Mrs. Hamilton; Missionary Experiences in Japan, Miss Ward; China's Need and Our Opportunity, Mrs. Paul McClintock; Truth Stranger than Fiction, Miss K. McCune; A Missionary Nurse, Mrs. Charles Lewis, China; The King's Highway in India, Mrs. U. S. G. Jones; The Korean Girl in Transition, Mrs. John F. Genso; Some African Women, Miss Jean K. Mackenzie. Miss Hodge gave an all-too-brief report of the Congress on Christian work in Latin America, and referred the delegates to her report of it in Woman's Work of May. Throughout the meetings a remarkable spirit of unity of purpose and prayer prevailed, each session closing with a peculiarly inspiring devotional service led by Mrs. Wigginton of Nashville, Miss Gertrude Schultz, Mrs. Frederick Erdman, and the final one of consecration by Mrs. J. Ross Stevenson. The Assembly closed with the benediction by Dr. Blair, to meet in 1918 in Nashville, Tenn.

ANNUAL MEETING OF THE OCCIDENTAL BOARD

BELLE GARRETTE

THE FORTY-THIRD Annual Meeting was held at the Mission Home, San Francisco, April 18th, 19th, 20th.

The Home was made attractive with beautiful roses and spring flowers from gardens of San Anselmo, Berkeley, Oakland and Alameda, and hither came representatives from four states, constituting the territory of the Occidental Board. The Synodical Society of Utah was represented by its president, Mrs. Geo. Martin, and the Foreign Synodical Society of California by its president, Mrs. R. W. Cleland.

The theme was: "Glorying in the Cross." The meeting was convened by our beloved president, Mrs. H. B. Pinney, who gave us a message based on this theme. Our publications were reported by the secretary for each. WOMAN'S WORK, *Over Sea and Land*, *The Far West Presbyterian* and Literature. The Chinese children of the Condit School, Oakland, came across the Bay with their teacher to take their part. They presented a picture not to be forgotten in their bright Oriental dress, singing their songs and repeating their Bible verses with much earnestness. The reports by our most efficient treasurer, Mrs. E. G. Denniston, and our station treasurer, Mrs. Adam Gilliland, were listened to with great interest and showed that all pledges had been met.

Wednesday morning found our Assembly Room filled with a large and interested audience. The people are always delighted to hear the Chinese children in their well-prepared exercises. At this time the Occidental Board School was present; many of the children came to the school from heathen homes in Chinatown and as we heard their sweet Gospel songs sung and Bible verses repeated, we felt that the knowledge of Christ would be carried into these dark homes.

Mrs. Geo. Martin of Utah conducted a conference on "Missionary Organization," at which several important questions were discussed which had been presented at the Chicago Conference last November. The missionary address of the morning was by Rev. C. R. Callender of Siam. He told of the conditions in Siam today; of the medical and evangelistic work which he carries on, going long distances on his bicycle, and of his great need of an automobile. In the afternoon a conference on "Development of Mission Study in Local Societies" was conducted by Mrs. Paul Raymond. We could feel that mission study has a strong hold on our societies by the large number who wished to take part. We then listened to the sweet songs from the Chinese girls of the Home and the audience was captivated by the small Chinese children of "Tooker Memorial School" of Oakland. This school had also crossed the Bay to do their part as best they could to the delight of many. Mrs. C. S. Wright then told us of the crowded condition of the Mission Home and the necessity of locating part of the large family of Chinese girls in another "Home" in Oakland, which the Board were enabled to buy through the generosity of the Misses Tooker of East Orange, N. J.

The closing address was by our missionary, Mrs. T. E. Barber of Colombia. Other missionaries who told of their work in foreign lands were Mrs. E. H. Miller, Chosen; Mrs. J. B. Dunlap, Siam; Mrs. Wm. Wallace, Mexico, and our own Donaldina Cameron, of our Mission Home, San Francisco. Rev. J. H. Laughlin, representing the Chinese work of the Pacific Coast, gave us the closing message of the meeting, "The Sum of the Whole Matter."

The Young People's meeting was in the form of a dinner at the Westminster Church on Thursday evening and all enjoyed the after-dinner speeches around the tables. The meeting was presided over by the Young People's secretary, Mrs. M. R. Forsey. The address of the evening was given by Professor Bird of San Anselmo, on "Mission Study and Young People."

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At San Francisco, March —.—Rev. and Mrs. A. K. Reischauer, from Japan. Address, 305 Hill St., Champaign, Ill.

At San Francisco, March 20.—Miss Emma J. Hannan, from the Philippines. Address, Maysville, Ky.

At San Francisco, April —.—Rev. E. D. Lucas, from India. Address, 1605 W. 24th St., Little Rock, Ark.

At New York, April 7.—Rev. and Mrs. H. P. Midkiff, from Brazil. Address, 2167 S. Broad St., Trenton, N. J.

At San Francisco, April 8.—Rev. and Mrs. J. H. Freeman, from N. Siam.

At Vancouver, B. C., April 8.—Mrs. Roderick Gillies and children, from N. Siam. Address, Oakland Heights, Statesville, N. C.

At Victoria, B. C., April 26.—Rev. Dr. and Mrs. H. G. Underwood, from Chosen. Address, Sanitarium, Battle Creek, Mich.

DEPARTURES:

From New York, April 5.—Rev. and Mrs. Harold C. Anderson, returning to Brazil.

From San Francisco, April 22.—Miss E. A. Foster, returning to W. India; Miss Marie Rustin, to join the N. China Mission.

From New York, May 6.—Rev. and Mrs. John Wright, returning to Africa.

RESIGNATIONS:

Rev. and Mrs. Chas. C. Sterrett of W. Persia. Appointed, 1900.

Mr. and Mrs. Kenneth K. Thompson of the Shantung Mission. Appointed 1911.

DEATH:

At Jullundur, India, April 11.—The Rev. Dr. C. B. Newton of the Punjab Mission. Appointed 1867.

WAYS OF WORKING

MRS. ROBERT C. TAYLOR, Secretary of Literature of the Board of the Northwest, offers for sale at presbyterial meetings for the use of auxiliaries an effective little poster, about 17 x 14 inches in size, on which is printed in red and blue this little shield. It shows graphically the aim towards which each auxiliary is urged to direct its efforts in connection with literature. The stars are numbered up to five and below the shield is clearly printed:

"THE AIM: 1. Officers and 50 per cent. of membership taking WOMAN'S WORK. 2. Officers and 50 per cent. of membership taking the *Yearbook of Prayer*. 3. A mission study class. 4. A number of subscribers for *Over Sea and Land*. 5. Using magazines and leaflets in meetings."

As each item of this aim is attained a star of gold is to be pasted on the corresponding star of the shield. The poster is a pretty decoration for the meeting room and in many auxiliaries might stimulate definite effort.

REV. H. D. GRISWOLD, M.A., PH.D., secretary of the Council of our three missions in India, is editing, with the Rev. J. W. Farquhar, M.A., of the National Council of the Y. M. C. A. in India, a remarkable series of volumes on the religion of India, to be published at the Oxford University Press. The series is to be called *The Religious Quest of India*.

The purpose of the editors is, briefly: "To set each form of Indian religion by the side of Christianity in such a way that the relationship may stand out clear. . . . They believe Jesus Christ destined to be the Light of the world. They are persuaded that sooner of later the age-long quest of the Indian spirit for religious truth and power will find in Him at once the goal and a new starting point, and they will be content if the preparation of this series contributes in the smallest degree to hasten this consummation."

IN making out an order to an American firm this year, Mrs. Park remarked: "Let us ask them to donate a bell for our chapel and Sabbath-school," and as a result of this we received word from them, "After considering your request for a bell we have decided to comply with the proposition," and later on the bell was received free of charge, freight prepaid to Bangkok. It is a twenty-two inch bell with wheel and rope and as it is the only bell of any size in Pre, it is quite novel to hear it ring out the hour for service on Sabbath morning. Suitable letters were sent to the firm written in Lao and English, thanking them in behalf of the church and Station.

PRE. *Dr. Charles E. Park.*

ANNUAL MEETING, NEW YORK BOARD

MRS. A. N. EAGLES.

ALL those who went to the annual meeting of the New York Board expected to receive help and inspiration and they were not disappointed. From the opening devotional service, led by Mrs. Jowett, to Dr. Brown's closing words, Matt. xxiv:14, it was an uplifting day.

The good reports from presbyterial and young people's societies; the remarkable spread of the study class idea; the increased circulation of WOMAN'S WORK and its large gift to the Board; the success of student work, which Miss Walker spelled "preparedness," were some of the indications of progress during the year.

The Young People's Hour, under the guidance of Mrs. Anderson, with its model study class; its illustrations of what helps could be obtained from the

library, and its general discussion of methods, was especially helpful.

Mrs. W. Packer Prentice, after nine years of service, retired from the presidency to the deep regret of all. It is some consolation that she has consented to remain on the Board in an advisory capacity. Miss Alice M. Davison, who has been secretary for specific work, was elected to succeed her. It is with full assurance of her fitness that we welcome Miss Davison as our leader.

Of the missionary speakers Rev. Charles A. Killie (China) bade us hear God's call to us for the spiritual leadership of the world. "What are Christians for if not to do the impossible for Him?" And Dr. James W. McKean (Siam) told us that the power of prayer and the use of remedies actually did, in his experience, heal the sick, cleanse the lepers and raise the dead.

A résumé of the outstanding events of the year by Rev. Dr. Arthur J. Brown completed the program. The ringing words of the Master which he quoted in closing, "This Gospel of the Kingdom shall be preached in all the world," may well sustain us as we face the future.

NOTES FROM HEADQUARTERS

From Chicago

Meetings at Room 48, 509 South Wabash Ave., every Friday at 10 A. M. Visitors welcome.

THIS is the fourth time that, by vote, the Board of the Northwest has omitted its public annual meeting. Therefore this meeting was held in our own Assembly-room in Chicago, on Thursday, April 20th. The preparations were saddened by the continued illness of our beloved president, Mrs. Berry. Her strength has returned so slowly that a long and complete rest seemed imperative. Consequently we were obliged, most reluctantly, to accept her resignation a few weeks ago.

IN opening our annual meeting our devotions were led by Mrs. Charles S. Warren of Bogota, Colombia, S. A. After the opening exercises, Miss Sarver, as chairman, presented the Nominating Committee's report. Great rejoicing was felt and expressed that we had been able to secure, and so promptly, the acceptance of Mrs. O. R. Williamson for the office of president. Mrs. Williamson has been secretary for the support of missionaries, as well as chairman of the Interdenominational Committee of the Central West for Missions for several years. Her ability has been proven and recognized by all denominations. She adds to her ability consecration, devotion and a sweet and winning character. So we found that while we were still sorrowing the Lord watched, and we are beginning the year 1916–17 with high hopes. While we missed much of the inspiration which comes from numbers at a large public meeting we had one compensation which was appreciated—each secretary was able to be present and present the work of her own department. The morning was given to the home corresponding secretaries, with an opportunity for questions from the delegates or any one in the audience. As the morning progressed and one after another explained the work of the past year, we were more and more impressed with the magnitude and importance of our responsibility, and the loyalty and self-sacrificing devotion of these volunteer workers. We have now fifteen home corresponding secretaries.

An adjournment was taken from 12.30 to 2 P. M., when our guests were entertained at a luncheon.

AT 2 P. M. we reassembled and were led in the opening exercises by Mrs. John Timothy Stone. The afternoon was given to the foreign secretaries—not just plain reports, but delightful, enthusiastic accounts of their own correspondents, and of their fields of work. Mrs. Hardin, chairman of the Candidate Committee, introduced the candidates who were able to be present. Our treasurer, Mrs. Bradley, presented her report showing a total of gifts of a little over $137,000, not including our publication account.

BY the will of the late treasurer of the Society of Central Church of Denver, Col., Mrs. Orra E. Fiscus, the sum of $2,500 was left in trust to the auxiliary, the interest to be used to advance the cause of foreign missions. Mrs. Fiscus was for more than seven years a faithful and beloved officer in this society and was called to her reward in February.

THE money ($3,000.00) pledged for the Bucaramanga house came nearly equally from St. Paul and Minneapolis. A large part is already paid in by St. Paul. The remaining $1,000.00 needed for the lot is to be raised by the Minnesota Synodical Society.

LEAFLETS FOR JUNE: *A Guardian At the Gate*, 4 cts.; *Two Little Rosebuds*, 2 cts.; *Carol's Thank-you Box*, 2 cts.; *All the World Our Neighborhood*, 5 cts.; *Laying Foundations*, 1 ct.; *The Fultons' Furlough*, 3 cts.; *On Being a Delegate*, 3 cts.; *Growth of the Spirit of Unity*, 2 cts.; *Let's Talk About Our Real Work*, 3 cts.; *You Should Be a Member of Our Society*, free.

From New York

Meetings discontinued until October 4th. Room 818 will be open during office hours every week-day except Saturday afternoons.

IT was pleasant to meet so many missionaries at the meeting of the Board on April 5th. Mrs. Howard Campbell of Siam; Miss Gertrude Bigelow of Japan; Mr. and Mrs. Gelwicks and Miss Rollestone of China; Mrs. Hope, Mrs. Neal, Mrs. Love and Miss Eick of Africa.

NOTWITHSTANDING the many additional burdens to be borne and the increased sacrifices to be made because of the stress of war, the East Persia Mission sent its yearly contribution to our Women's Board for work in Chosen (Korea).

FOUR interesting gifts have been received by the treasurer during the year. One a railroad bond and another a sum of money, both to be invested and the interest used for our work. The other two were gifts of money to be used where "most needed." All four gifts were from members of our auxiliaries who have decided to give at various times during their lifetime rather than to leave a bequest.

HAVE you sent in your registration blank for Camp Westminster? If not you had better hurry up and do so! This is the last call. The Conference on Foreign Missions comes from July 14th to 21st in Northfield, and Camp Westminster is part of that conference. For any details or information about the Camp address Miss Marcia Kerr, Room 818.

A HUNDRED AND TWO new societies of Light Bearers and Intermediate and Junior Endeavor! Altogether too many to list in this column, but not too many for a joyous welcome, nor for the ever-

growing work, nor too many recruits training for future service. May they all enjoy great success in their efforts!

More presbyterial societies are showing interest in Extension Department work and are asking for information regarding it. There is a call for new material on the subject and the Board hopes to meet it promptly. But even without "material" societies may begin by trying to make the "shut-ins" feel that missionary interest is for them even if missionary meetings are not.

Leaflets for June: *A Visit to the Mission Home for Chinese Girls; How the Quest for Ah Yoke Discovered Yute Wah; The Story of Kum Di,* each 2 cts.; *Question Book,* 5 cts.

New Leaflets: *Yucatan,* by Mrs. Wm. Wallace; *On Being a Delegate; Liu Kwang Chao,* each 3 cts.; *Siamese Snapshots,* 2 cts.

Do not send orders for leaflets, Yearbooks or other literature to Woman's Work but to your own headquarters.

From St. Louis

Room 707, 816 Olive St. Meetings first and third Tuesday of each month at 10.30 A.M., Visitors welcome. Orders for missionary literature promptly attended to when orders are sent to above address.

It is a sign of the healthy growth of a Board of Missions when its presbyterial societies are doing good work, and we congratulate our own upon their year's work, as evinced by the fact that last year was financially our Board's best.

The annual meeting of our Executive Committee was held at headquarters, April 18th. The day was full and satisfactory. One minor strain in the joy was the fact that scarcely two days before Mrs. D. B. McConnell, our secretary for missionary candidates, had died. She attended our regular meetings but seldom during the last year because she was physically unable, but her work never lagged. She personally supervised every part of it. She herself wrote or dictated the letters to her candidates and to the secretary in New York, and her very last work was attended to a few days before the end came, when she directed that certain letters should be written to each recently accepted candidate, and what should be written. We wonder now at the vigorous thought she had for her work when the poor body was so weak. Another beloved one gone on before.

Report comes of a two days' institute in Wichita Falls, Texas, a helpful season for young people. Our young people in Texas, where there have been several of these gatherings, are proving the value of the Missionary Institute. Four Texas presbyterial societies have decided that the Y. P. secretary of each will visit every society in her presbytery during the year.

We are delighted to find that the Southwest Board has increased the number of her subscriptions to Woman's Work. Our field secretary perhaps has had a hand in this and doubtless our secretaries of literature have been working to some purpose.

The reports on the 18th were full of encouragement concerning our Young People's work, their own interest in it and its growth, although we wish there were more young people in it, that so its growth might be greater. We are hoping large things for the study class work and Westminster Guild.

Our secretary for student work, Miss Edith Souther, is thoroughly alive to the importance of our work for college girls. Herself a college graduate she keenly appreciates the beauty and the duty of her office.

Do not send orders for leaflets, Yearbooks or other literature to Woman's Work but to your own headquarters.

From San Francisco

920 Sacramento St. Meetings first Monday of each month at 10.30 and 1.30 Executive session the third Monday. Prayer service first and third Monday from 12 to 12.30.

An attractive book, with the title *Chinatown,* contains many fine pictures of various scenes in that quarter of San Francisco, which were contributed by the fine artist, Arnold Genth. A pleasant tribute is paid to our missionary, Miss Cameron, by the popular writer, Will Irwin. He says: "From a woman, and she is a fair-spoken Scotch maiden, the slave trade took its hardest blows." He adds, "Donaldina Cameron was a girl stripling of twenty when she came to take charge of the Presbyterian Mission, which concerns itself especially with the lives and souls of Chinese women. She says herself that she inherited her tastes and talents from a line of Scotch parsons who were noted for bravery. The spirit in her led her straight to the slave trade. First of all she tried the police and the courts. She found the police inefficient or venal; the courts ineffective. Nevertheless she kept on raiding and fighting in the courts. In a warfare of ten years she won a kind of Fabian victory. She usually had her girl in the end, but before that end she had cost the owner dear in smashed doors, valuable property kept idle, disturbance in business and the heavy fees which cheap white attorneys used to exact from the Chinese. Playing her desperate lone hand, she reduced the traffic by about one-half." "Our lives," says Irwin, "in old San Francisco were all tinged a little with romance, but I can think of no life among us which so quivered with adventure as hers. For material in a dime novel, the manner of a housewife telling of her marketing. One girl she sought to rescue was beaten to death by the slave-master in the presence of the other women of the brothel. One girl was told to wear a white lily. Miss Cameron rescued her by that sign, and the circumstances were thrilling."

Many of these girls have married from the Home, and lead happy lives. Recently little girls have been brought to the Home and already thirty-six are in a home and school in Oakland. Miss Bankes, Miss Cameron's assistant, is in charge. It is an attractive family and a fine place for the little ones to grow up in.

Leaflets for June: *Annual Report of the Occidental Board,* 10 cts.; *Asiatics in the United States,* 5 cts.; *Chinese Girls as Witnesses from a Far Country,* 2 cts.; *Miss Cameron, the Friend of the Chinese Girl,* 3 cts.; *Tooker School for Chinese Girls, Oakland,* free; *Stories of Rescues,* 2 cts.; *Two Little Chinese Rosebuds,* 3 cts.; *The Occidental Board, a Retrospect and Prospect,* by Mrs. E. V. Robbins; *The Story of Kum Di,* each 2 cts.

Other Leaflets: *Among the Blind in China,* free; *A Wide-Awake Station in the Land of Chosen,* 2 cts.; *Unoccupied Fields,* 3 cts.; *Woman's Progress in Japan,* 2 cts.; *What Are We Doing to Interest Our College Girls in Presbyterian Work?*

Do not send orders for leaflets, Yearbooks or other literature to Woman's Work but to your own headquarters.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month, and popular meeting on third Tuesday at 12.30 P. M. in First Church Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

Our Board invites missionaries about to pass through our territory, to send due notice to Mrs. F. I. Fuller, 503 Spring Street, Portland.

THE called meeting of our Board was held in Portland, at headquarters, to vote upon the recommendation from the Executive Committee: "That steps be taken immediately to hand over to the Woman's Board of Home Missions of the Presbyterian Church of the United States, the work for Home Missions in our territory." A number of ladies came from several distant presbyteries in response to the call, and also a goodly number from nearby presbyteries.

AN opening devotional service conducted by Mrs. J. Addison Campbell of Seattle, who drew a lesson of *trust* from the story of the loaves and fishes, told in John vi, led us to feel that, like the lad, we could put all in the Master's hands without fear, "He, himself knowing what He will do."

AFTER careful discussion and prayer for His guidance, we took the vote, which resulted in a unanimous affirmative. So now our Woman's North Pacific Presbyterian Board is a Foreign Board only—the home mission work passing to the Home Board at New York City, which contemplates making no immediate changes in organization. The only change will be that each presbyterial society will have two treasurers, one for home and one for foreign missions. The home mission treasurer will send her money to W. B. of H. M., at New York, and the foreign treasurer to Mrs. C. M. Barbee, the new treasurer of the North Pacific Board. This change is for administrative purposes only. We shall still be organized and working for home and foreign missions as heretofore.

WE thankfully report that the nurse long desired by Dr. Leonard is found. Miss Marie Rustin, a cheerful, experienced nurse, a member of Portland First Church, offered her services and has been sent by our Board to help Dr. Leonard in the new Douw Hospital, Peking. Our prayers go with her that she may be a blessing as she fills this important place.

PRESBYTERIAL meetings all report good attendance and growing interest.

LITERATURE FOR JUNE: *The Oriental in America; Ah Nlo's Gold Chair*, each 5 cts.; *Strange, True Stories of Chinese Slave-girls; They Call Her "Fuhn Quai"* (*The White Spirit*), each 3 cts.; *Two Little Chinese Rosebuds*, 2 cts.; the new textbook, *World Missions and World Peace*, by Caroline Atwater Mason, 35 cts. (postpaid), and the children's new textbook, *Soldiers of the Prince*, 25 cts. (postpaid), are both in the depository.

RECEIPTS TO APRIL 15, 1916

By totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	$2.00	HUNTSVILLE,	$1.00	RODGERSVILLE,	$1.00	WESTMINSTER,	$41.50
BLAIRSVILLE,	22.50	KNOX,	1.00	SOUTHERN VIRGINIA,	2.00	WEST TENNESSEE,	.50
BUTLER,	113.00	LACKAWANNA,	30.00	STEUBENVILLE,	16.63	WHEELING,	5.00
CAPE FEAR,	9.00	LEHIGH,	2.00	UNION,	14.50	WOOSTER,	5.00
CHATTANOOGA,	10.50	MCCLELLAND,	9.00	WASHINGTON, PA.,	8.00	YADKIN,	9.00
CHESTER,	3.00	MCMINNVILLE,	4.00	WEST JERSEY,	6.50	Miscellaneous,	2,437.33
CINCINNATI,	49.00	MARION,	10.00				
COLUMBUS,	20.00	MONMOUTH,	5.00	Receipts from March 15th to April 15th,			$3,618.97
ELIZABETH,	411.75	NEW BRUNSWICK,	12.00	Personal Gifts to Missionaries,			225.00
FAIRFIELD,	1.00	NEW HOPE,	3.00	Persia Relief Fund,			55.00
FLORIDA,	25.75	NEWTON,	181.36	Syria Relief Fund,			100.00
FRENCH BROAD,	26.00	PHILADELPHIA,	65.65				
GADSDEN,	2.00	PHILADELPHIA N.,	18.00	(Miss) SARAH W. CATTELL, *Treas.*,			
HUNTINGDON,	8.50	PITTSBURGH,	26.00	501 Witherspoon Building, Philadelphia.			

Woman's Presbyterian Board of Missions of the Northwest

ADAMS,	$4.00	DENVER,	$14.00	LA CROSSE,	$16.39	OTTAWA,	$120.00
ALTON,	28.00	EWING,	25.00	LARAMIE,	31.00	PEMBINA,	5.00
BISMARCK,	4.00	FARGO,	5.00	MADISON,	11.00	PEORIA,	10.00
BLOOMINGTON,	65.80	FT. WAYNE,	476.00	MINNEAPOLIS,	193.04	PETOSKEY,	12.25
BOULDER,	3.00	FREEPORT,	98.89	MUNCIE,	5.00	SPRINGFIELD,	10.00
BUTTE,	30.00	GRAND RAPIDS,	7.00	NEBRASKA CITY,	1.00	WINNEBAGO,	29.50
CAIRO,	57.59	INDIANA,	40.00	OAKES,	17.50	WINONA,	5.00
CENTRAL DAKOTA,	10.00	INDIANAPOLIS,	1.00				
CENTRAL WEST,	21.55	IOWA,	4.32			Total,	$3,360.02
CHICAGO,	1,864.89	IOWA CITY,	53.50				
CHIPPEWA,	33.50	KALAMAZOO,	27.80	Mrs. THOS. E. D. BRADLEY, *Treas.*,			
COUNCIL BLUFFS	3.00	KALISPELL,	5.50	Room 48, 509 So. Wabash Ave., Chicago.			

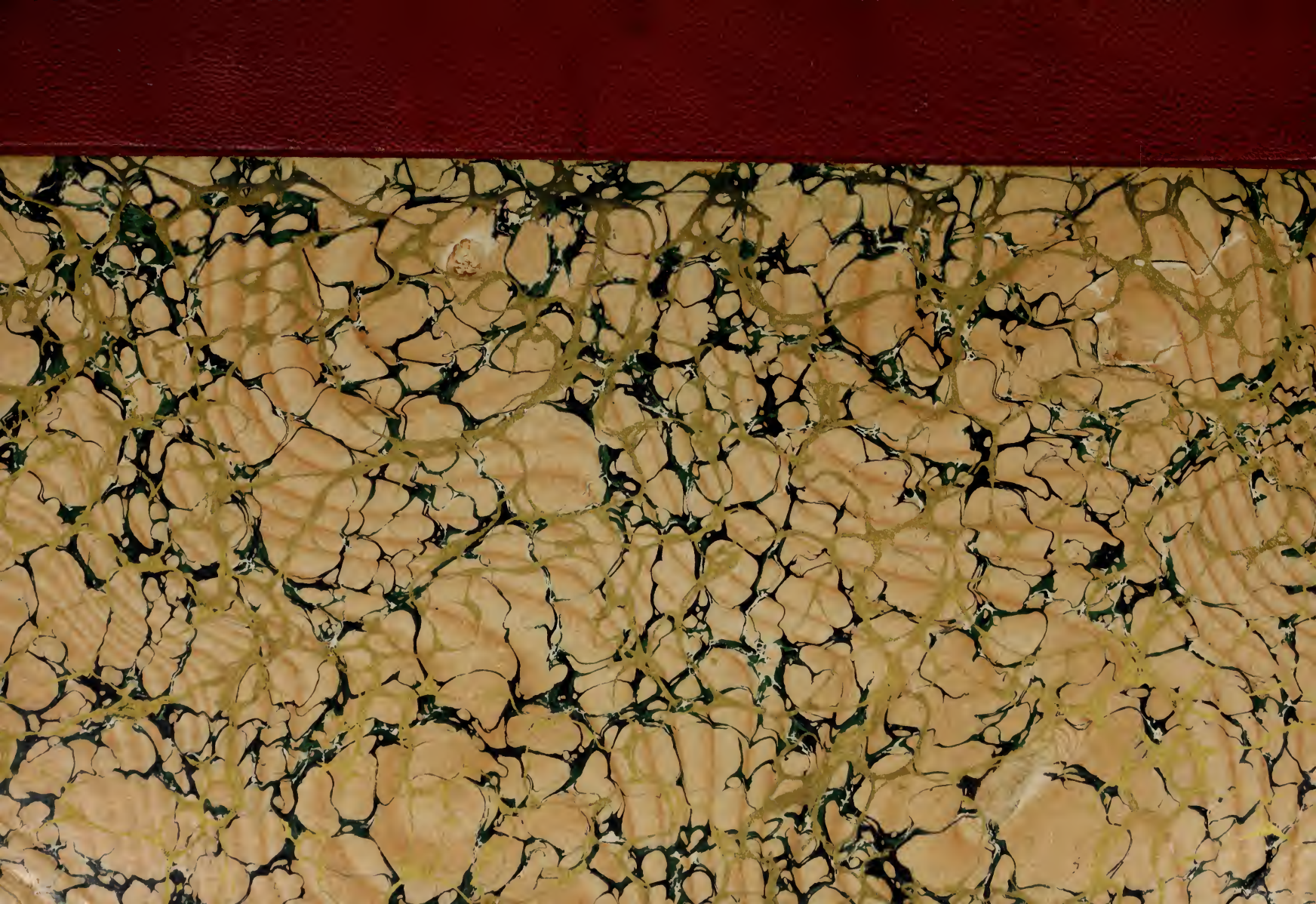
Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$2.60	MORRIS & ORANGE,	$19.50	TROY,	$5.00	Miscellaneous,	$78.00
BROOKLYN,	3.50	NASSAU,	36.00	UTICA,	2.00	Interest,	418.75
BUFFALO,	478.00	NEWARK,	5.00	WESTCHESTER,	5.00		
CAYUGA,	96.25	NEW YORK,	3,567.98				
CHEMUNG,	5.00	NORTH RIVER,	5.00	Receipts from March 15th to April 15th,			$5,930.99
HUDSON,	24.15	OTSEGO,	36.00				
JERSEY CITY,	812.46	PRINCETON,	5.00				
LONG ISLAND,	7.00	SYRACUSE,	291.00	(Mrs. Joshua A.) MARY B. HATFIELD, *Treas.*,			
LYONS,	12.00	TRANSYLVANIA,	16.40	Room 818, 156 Fifth Ave., New York.			

Woman's Presbyterian Board of Foreign Missions of the Southwest

ARDMORE,	$5.00	KANSAS CITY,	$11.00	PECOS VALLEY,	$6.00	SOLOMON,	$5.00
AUSTIN,	4.00	LARNED,	15.00	RIO GRANDE,	42.51	SOUTHWEST BOHEMIAN,	1.00
CARTHAGE,	5.00	LITTLE ROCK,	6.60	SANTA FE,	7.00	WICHITA,	5.00
CIMARRON,	15.00	MCALESTER,	5.00	SEDALIA,	2.00	Miscellaneous,	74.85
DALLAS,	47.08	MCGEE,	5.00				
EMPORIA,	1.00	MUSKOGEE,	6.00	Total for the month,			$325.24
HOBART,	5.00	OKLAHOMA,	38.80	Relief Fund for the month,			6.00
JONESBORO,	6.00	PARIS,	6.40	MRS. WM. BURG, *Treas.*			

DATE DUE

[redacted]

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